

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

FIVE CENTS A COPY.

CHICAGO, MARCH 29, 1890.

VOL. I. No. 17.

The Flaming Sword.

1890.

ISSUED EVERY SATURDAY BY
The Guiding Star Pub. House,
3619 COTTAGE GROVE AVENUE.

CYRUS, Publisher and Managing Editor.
A. W. K. ANDREWS, M. D., Associate Editor.
PROF. O. F. L'AMOREAUX, Contributing Editor.

Address all communications:
CYRUS,
FLAMING SWORD,
3619 Cottage Grove Ave., CHICAGO

One Year, in advance \$1.50
6 Months, " .75
3 Months, " .40

Entered in the Post Office at Chicago, Ill. as
second-class matter.

SIGN AND CONSTELLATION.

There are twelve zodiacal constellations. These are twelve divisions of a belt, occupying sixteen degrees in width of the celestial sphere. They begin with Aries and end with Pisces. The position of this belt of stars, in relation to the earth, corresponds to a circle on the earth, crossing the equator at an angle of about 23½°, reaching north to the tropic of Cancer, and south to the tropic of Capricorn.

If we calculate on the earth, a belt 16° in width of the terrestrial sphere, and divide this into twelve sections to correspond with the constellations in the celestial, we have the twelve signs. These are fixed or stationary on the earth in their longitude, but not in their latitude. The longitude of these belts is in the direction of the constellations and signs; from Aries to Pisces in the constellations, and from Cancer to Capricorn or vice versa on the signs.

The constellations are the celestial divisions. The signs are the earth divisions. The constellations are movable in their longitudinal direction; they are therefore changing their relations to the earth divisions, which as before stated, are fixed in their longitudinal positions.

Of the terrestrial belt, Aries and Libra are on the equator, and occupy positions on opposite sides of the earth, namely, on the two points of the circle called the equinoctial colure; one of the prime meridians.

When we speak of the sign, we mean that special earth division on the equator called Aries. It is the sign in contradistinction to the other eleven signs, because it is the head of all. It is always the sun's position in relation to the earth, at the crossing of the line, as it is called, at the vernal equinox.

MENTAL SPECTRUM. (LIGHT.)

The central mind corresponds to the central star, or astral center of the physical kosmos. Around the astral center is the solar sphere. This is a luminous spectrum (light) proceeding from the astral center.

Combustion at the center of the physical universe, generates light and heat. The light, when broken or refracted in a specific manner, divides into what are called spectra, (the plural of spectrum,) giving the variegated manifestation called the rainbow. There is always such an appearance as this around the astral center, but only observable to the clairvoyant vision or telescopic eye.

Now as the central mind corresponds to this astral center and its luminous sphere, it generates in its mental activity, wisdom (the light of the mind) and love; (the heat of the mind;) and the brain, the organ of the mind or the mind's battery, is so constructed as to divide the mental rays, (the rays of wisdom,) and to present the principles of truth in a series of seven. If we speak of the mental spectrum (singular) we mean the wisdom in its general sense, but if of the spectra, we mean primarily the division of seven, each of which is not only the specific spectrum but incipient or involved affection; for color implies heat as well as light.

The Genuine Church Triumphant.

The Koreshan System has three grand divisions; namely, The Church Triumphant, College of Life, and Society Arch-Triumphant. It originated in 1870. It, therefore, has had an existence of about twenty years. As there exists a possibility of confounding our Church and System, with that of Mr. Schweinfurth's, of Rockford, Ill., we take the occasion to say that we have no relation nor fellowship with the so-called church triumphant, which only took the name, after hearing the name by which we are designated, as employed by us. Previous to their acquaintance with the existence and name of our church, they were known as Beekmanites, but they called themselves, Perfectionists.

It is difficult to acquire a knowledge of what the Beekmanite views are, on the sex question, because they claim to entertain and teach doctrines which are only for the "elect." They are reported to say, that they believe in the sexual act only as a means to the propagation of offspring, and not for mere pleasurable gratification.

The ordinary daily newspaper report of their statement of belief, is no criterion whatsoever. There is but one means of obtaining a correct view of their doctrines, and that is, either from their own verbal statement, through a reliable source, or through their own published writings.

I have conversed with Mr. Schweinfurth, and with some of his disciples. The principal feature of their doctrine is their subtle denial of immortality, couched in the statement that man is already immortal while in a corruptible body.

If they are asked, if they believe in the doctrine of immortality, they will answer, "Yes, we are now immortal; we cannot die."

"Do you mean that these apparent and visible forms will not perish by corruptible dissolution?"

"These bodies are of no importance, they go to decay; but the real man does not die."

This is nothing more than an emphasis, given to the ordinary belief regarding the spirit of man.

The distinctive feature of our views upon this special doctrine, is, that the Koreshan statement, declares man to be comprised of spirit, soul, and body; the entire structure being essential to the perfection of his integrity, and that these are all mortal, till they are made immortal through regeneration (reproduction) from the Lord Christ. When man becomes immortal, his spirit, soul, and body are transformed, even the body itself attaining to the possibility of overcoming death. "This mortal shall put on immortality, and this corruptible shall put on incorruption" at the end of the age, when the fruit of regeneration culminates in the re-incarnation, or that which has been termed the resurrection of the dead.

Schweinfurth teaches that Mrs. Beekman was the woman mentioned in Revelation, who brought forth the man child who was "to rule all nations with a rod of iron," and that he is that man child. Her spirit, when she passed away as to her visible presence, entered him. He claims to be the Messiah or Christ.

The real Church Triumphant, the ecclesiastical department of the Koreshan System, builds its superstructure around the central doctrine, that God the Lord will come through Cyrus, in fulfillment of the prophecy to be found in the 44th and 45th chapters of Isaiah.

"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will

go before thee and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

It is claimed that this refers to Cyrus, the ancient king of Persia. Koreshism positively asserts that it has direct reference to the man, who, in the end of the Christian dispensation, shall be the chosen or anointed one to fulfil all God's pleasure. This Cyrus, whosever he may be, will formulate the science of immortal life, (build Jerusalem,) and apply that science to actual use in the organic unity of human relations; that is, lay the foundation of the temple.

Every person in this age, claiming to be the Christ must be able to at least present two unmistakable indications of his genuineness, these being, first, the name CYRUS, the other, that his father's name is Jesse.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Isaiah, xi. 10. This does not refer to Jesus, in his Messiahship nearly nineteen hundred years ago, for the Lord Christ declared himself to be "the root and offspring of David."

These two points must distinguish the genuine from the counterfeit messiahs of the present day. False christ and their power to flourish for a time, is one of the specific signs of the times, as predicted at the very beginning of the promulgation of the gospel of the Lord Jesus.

JUDGMENT.

The world hastens forward to its day of reckoning, and we have a fair type of the method to be employed by the King of Righteousness when he comes to judgment, in the condign manner of his execution of his purposes in the treatment of the speculators, who made merchandise of the house of God, in the beginning of the age.

Every kind of business is merging, so rapidly as the modern Shylocks can consummate their nefarious schemes, into such overwhelmingly controlling combinations, trusts, and monopolies, that it looks as if we were upon the very verge of the fulfillment of the prediction, "That no man might buy or sell, save he who had the mark, or the name of the beast, or the number of his name."

Intelligent men will not always submit to be ground to poverty, when they know that they own the treasury whose vaults are filled to overflowing, with the substance which they have produced.

It seems a terrible thing for humanity to be compelled to forcibly liberate itself from the bondage of poverty, crushed as it is within the anaconda coils of the great commercial serpent, whose successive folds would first render helpless its victim, then swallow it at a gulp.

The wisdom of God has made the prediction of the coming woe, and the eye, not blinded to the signs of the times, may discern in the face of the social sky, the causes which conspire to precipitate the great battle of Armageddon.

There is coming a crisis of "capital and labor;" and while we deplore that principle of selfishness, which must inevitably result in the fulfillment of the prediction of prophetic prescience, we have no sympathy with the spirit of antichrist, which would lull men to sleep in the false hope of a quiet and peaceful solution of the social problem.

God's eternal seal is stamped upon the declaration of the third woe, culminating, and about to fall upon the head of an unsuspecting people; Bel-lamy to the contrary notwithstanding.

WOE UNTO YOU LAWYERS!

It is rumored that a new bill is to be brought before the legislature for the arrest and imprisonment of all persons claiming to be messiahs, and singular to relate, in this age the lawyers, instead of the ministers, are posing as the defenders of Christianity and morality! The very class upon whom the Christ of 1890 years ago prophesied woes were to come, now stand up in His defense! The men who above all others make and enforce the laws to oppress the hireling in his wages, become the bulwark of modern Christianity! Well, methinks when such a class must needs rally to its support, it must be weak indeed and tottering to its fall.

The Savior declared to his church that he would come again in the end of the age, and now, when the time is at hand, the Scribes are making ready for him, with the same hostility to the truth, and the same subservience to conventionalisms as before. It is an encouraging sign to those who desire his appearing.

Bear in mind that the Scribes made ready for him before, seeking to entangle him in his talk, and fearful lest the Romans come to spoil their nation, and behold! the same class is coming to the front again, to defend and protect the perversions of truth and good in the extreme and ultimate degree of their perversion, and, in their blindness, may save mankind from the divine overflow.

It would seem that these are the very same fellows who were so vigilant for the welfare of Jerusalem, and so tenacious of the observance of the Jewish law, which they kept not; the men who resisted God in his first manifestation, and have now, through the law of re-incarnation, appeared to resist Him in his "Second Coming."

What was Jesus' summing up of their character? "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. * * * Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

The multiplicity of christs, of men claiming to be such, so many that the legislature of a great state, pressed by influential delegations fearful of the rottenness and instability of their own doctrines and life, find it necessary to enact laws for their protection and support in this matter, and for the preservation and perpetuity of ecclesiastical institutions which have not sufficient inherent vitality to resist disintegration and utter extinction, ought to be a fearful and accusing witness to them of the truth of Christ's terrible denunciation and prophecy.

The fact of so many false christs appearing, (there can be but one true one,) ought to be substantial evidence to those who believe the prophecy, that the Sent of God is here.

What are the credentials of these false christs? What are the credentials of the Messenger of God? What are the credentials and qualifications of the lawyers and religious doctors of the sects, who purpose to try this case? Bring out your papers, gentlemen. Order yourselves before these wise and saintly lawyers and Scribes and Pharisees who may constitute the great Sanhedrim of decision, for an examination. How will they proceed to examine these self-styled witnesses for God, these men claiming to be representatives from the court of heaven? By what law will they determine whom God has sent and whom he has not sent? Have they received illumination from God to know the truth, to discern between good and evil, between truth and falsehood? or are they moved by a spiritual wind, a mere emotion, an inspiration from the devil? It would be a somewhat ludicrous scene to see the lawyers of Illinois sitting in judgment, and moving courts to become their agents in pronouncing upon the truth or fallacy of men's teachings concerning God. Well, let them go on. When the devil goes to law God sometimes gets a hearing.

The fact that legislatures find it necessary to suppress false christs, is sufficient evidence that God is coming to judgment, and that right speedily. Woe unto you lawyers!—A.

The Mystic Circle.

AND

The Prophet of Koresh.

The meeting just noted, of the two gentlemen, was purely accidental; the appointment mentioned by the Count, being on the evening of that day. Another gentleman was included in this arrangement whose name we shall give as Count Alberto Ferando. Father Guidona and Count Montmorenci, were promptly on hand at the appointed hour.

"Well, Montmo," spoke the father, "how seems to you the enterprise of laying an embargo upon the pen of that authoress? Is it well to allow her a freedom to continue her satanic labor against our most holy cause, when it is in our power to suppress her altogether? You seem in reverie, but here comes Count Ferando. How are you, good Count?"

"Well, holy father; how bides the hour in your behalf, and you, Count Montmorenci; I give you this serviceable hand in every good cause, and most of all in the cause of his holiness, our father at the Vatican. I am glad to meet you, Count, and hope to secure in you a most helpful coadjutor in the line of duty we are called upon to enter."

"Father Guidona intimates to me that possibly you may have some influence with the young Countess of Andoneli, and might perchance prevail upon her to desist from the course she prosecutes, through danger of it. It might, you know, prove a serious question with her, and have for her, a disastrous termination. Discretion, you know, sometimes outweighs valor or is its better part; and herein is where wisdom dictates wisely."

"Count Ferando, my honor revolts at your insinuous discourse. You assume me, judging by your converse, to be conniving with baleful intrigue, and your subtle irony pricks me. If my resentment shows you its keen-edged blade, and bars at its withdrawal, and thus rends you, place it to your credit that you dishonor me."

"The public knows I've counted you my friend, and would I, publicly or in private, confess a friendship and thus impose the prestige of my authority, to nurture infidelity? If I have honor, and I am seen to walk in arm with you, the public assumption is, that you too have honor, and if you prove villainous in public estimation, am I not the loser by its reflex? However, reputation bides little good, if it be purchased by compromise of character."

"If you suspect me in league with the Countess, why not boldly charge us, and challenge, to either deny or confess the machination. I never have seen by word or act of hers, a confession of its authorship. And do you thus, by sinuous methods, think to extract from me an acknowledgment? That she is its authoress, there may be a possibility. Hunt down your clue; perform any dirty work; put weeds of mourning upon the Goddess of Liberty, at the stifling of her human aspiration to drink deep at the fountain of truth, the pure river of the water of life; but think not to engage me, by any pretext or for any consideration, to coadjute you in such an undertaking."

"My son, did I not hear you say you were at the service of our holy religion, and that you would lend your hand in response to her call for the extinction of this covert foe? You are too hasty. Do not misjudge our temper. In mere persuasion rests the matter; she will yield to you in this. One word from you, and the case is rested. Place your ban upon its further prosecution and thus the matter ends, and with it, comes to you our greatest blessing."

"Father Guidona, I am always at the service of the Church, and my first and greatest use to her is through

my bond to sustain liberty, to the extent of my endorsement, and by its power to disenfranchise. If the Church has in any degree gone into declension, I would turn the tide of that recidivism and serve her by pointing out her prostitution, and thus aid in her recovery. If such is service, call upon me, and I will serve most obediently, otherwise depend not upon me.

"I believe that work, by every reason, to have originated in America. Its typographical style is indicative of this, and I hesitate not to say, that no female brain matured it. Its impelling energy is masculine. Nay, more I say; you have thought the Countess, in your side a thorn, and you, Guidona, have made this a subterfuge, a bare pretext through which you work upon the devotion of the dignitaries, that they may regard her ladyship as too offensive for tolerance. You may plot to her ruin. You will find me in the counterplot. I've heard enough; good day."

An hour later, and Count Montmorenci was ushered into the private study of the Lady Andoneli, and repeated to her his conversation with Father Guidona, and Count Alberto.

"I am convinced," said he, "they mean you mischief. This enmity does not originate in their antipathy to the book. They fear your aggressive radicalism, and will resort to some foul means of ridding themselves of your presence. I have had distributed three hundred thousand copies of the pamphlet, and would have at once announced its authorship, but for reasons, good and true, postponed it."

"As I ponder it, and weigh more thoroughly the bigotry of their characters as now portrayed to me, I think I perceive deeper duplicity than I at first observed. I doubt if their suspicions rest on you. I would have divulged all, but on second thought restrained my haste, and did not make the disclosure."

"My dear Montmorenci, whatsoever their intrigues may have in contemplation for either of us, I have no fears for my personal safety. I hear the approaching footsteps of the Son of man. I know not what my relations may be to that august presence, whom I now not only feel, but know to be walking among men. I am conscious not only of his presence but I know also that he is in the United States of America, and that in the not distant future, I shall meet him face to face. These facts I know, and knowing them, I am content, and bide graciously the hour of my deliverance."

"Your discourse upon this theme thrills me intensely. The present condition of the Church fills me with sorrow, and as I behold it in its utter departure from life and doctrine, I see how utterly sad is its condition, and how great the necessity for the Christ to come and succor. I am ardent in my desire for the restoration of the Church to both her temporal authority and ecclesiastical greatness; that magnanimity fortified and sustained by the strong arm of secular dominance and support."

"Pardon me, my dear Montmorenci, but you mistake the nature of the approach of the Son of man. The old Church and State have been divorced, no more to be reunited. These constitute the old heavens and the old earth, which are to pass away. The divorce of Church and State, which you perceive throughout Europe and the world to be more and more pronounced, as so-called modern civilization exerts its influence upon the masses, emerges towards its ultimate consummation in the utter destruction of both."

"Governments and churches contain within themselves the forces of their own disintegration, and they must crumble to decay through the inherent injustice actuating both, and these will give place to a new organic unity, to succeed the old as the government of divine equity, fulfilling the expectations of the race."

"If you think to reform the old State and Church within the decaying structure, standing as it does only as a monumental record of past devotion and achievement, you are deceiving yourself. Catholic and Protestant alike are culminating their decline.

"The masses of the people are being educated to think that the degradation under which they groan, proceeds from the selfishness and injustice of both the Church and the governments that rule with the iron hand of despotism. In the utter separation of Church and State, they behold the first step towards that final disintegration of the dominating power which holds them subject. Their hope of liberty and the sway of justice, they perceive to be in the perpetuation of this divorce.

"They do not yet see, in the dim vision of obscurity, what the light must soon reveal; a reunion of God and man, thence a new heavens and a new earth (a new Church and new State) wherein righteousness shall correct all the abuses of an adulterated religion, with its concomitant secular adulteration, and bring in the kingdom of righteousness; a renewal of God's authority in the world, through an orderly, ecclesiastical and secular unity."

"My dear lady, have we not the authority of our dear Lord and Master, that he would be always with his church, even unto the end of the age?"

"Yes, and how utterly blinded you are, to the significance of his statement. God's promises were as pronounced to Abraham and his seed, as to the more modern church. The life in Abraham was the life of God, and when the Abrahamic tree put forth its fruit, the Christian church with Christ as its head, the life to which the promises were made in Abraham, appeared, and the old tree passed to dissolution. The old Church and State passed away.

"This law may be represented by the growth of a tree from its germinal beginning. The promise of the continual presence of the life of the seed is insured in its dissolution, in its production of the new tree, and the coming again of the fruit. The tree puts forth its life in the fruit, involving itself in the germ, and when the tree has worn out its life and yielded it to the new seed, the old tree dies. But the life to which the promise is made is continued forward to the production of the new growth.

"As it was with the Jewish Church and nation, so shall it be with the Christian tree. The life that was in the Lord Jesus, as the germinal beginning, and in the primitive church as the root of the new dispensation, received the promises of God. That life has merged by gradual culmination, to the end of the Christian age and church, and to that life the promises of God are steadfast; but when the life appears as the fruit of the Christian age, the old tree must pass away."

"I see the force of your reasoning, but must the devotion of my life to the cause of the church, and my long and earnest prayer for her restoration, come to naught? Shall this dedication of a life to the one great purpose of sanctifying God's polluted body, mock me, and shall I, from the potency I felt to move me, in the conscious integrity of my purpose, sink, humiliate and prostrate me before the greater force of the destroyer of that body I would restore? Yet like Sampson, I feel shorn of what seemed my fortitude, and in the presence of your argument, I am scissored of my locks. My strength takes its flight. Beholding no more this end for my propulsion, I feel vaguely for some motive to future action, and finding no incentive to respond me, seem in a sudden maze.

"Do you bind me with a spell, or what is this vacancy? What revolution this, by which my faculties whirl and torture me? Come thou, O righteous God! in answer to my humble petition with some relief, and bear me up lest this torture rack me beyond the feeble powers of this poor brain and body to endure. Send me one ray of hope. Through the dark clouds of my mental obscuration, let the gleam of the divine solar spectrum penetrate; some crevice find, through which to enter, and revive me with a renewal of purpose and promise of possibility."

"Montmorenci, I answer thee as from on high. I am sent for thy future direction, and to give thee that ray of hope thy petition demands.

It must come through total abnegation of the old bond of fellowship, and abandonment of the Church as an organic body. Your mission is with humanity, now struggling for its resurrection. Let not the stone in the door of the sepulchre, because secured with the seal of ecclesiastical authority, prevent this resurrection and your cognition of the divine purpose and power. Remember that the old bond of organic life which sustained the body of the Lord before his crucifixion, namely, the fluid which circulated in his form, was wasted on the ground; and as that blood, derived as it was from the maternal side of life, was spilled, so, before the organic life of the new church and State can be manifest, the old body must die, and the old blood be poured out. Without this, the more vital and essential essence of circulation cannot enter and revive."

"Lady Andoneli, you succor me with one ray of hope. My expectation and my desire prompt me, and this question I would ask of you. It was blood and water, we are told, that flowed from the side of our Lord at his ignominious execution, and that this, his soul, was poured out unto death. What signified that water and that blood?"

"These were symbolic of his spiritual and natural doctrine and life, as belonging to the natural body, and have their analogy in the church, in the two domains, the ecclesiastical and secular. The department of church, or that over which the priesthood specially presides, is the spiritual part, and is symbolized by the blood. The secular domain is more natural, and is symbolized by the water.

"The life of both the ecclesiastical and secular departments of the old dispensation and system, which constitute the bond of unity by which the old body is held, must be poured out as was the blood and water of the Christ. This pertains to the doctrines of Church and State government and polity, and vidual States as depending thereon.

"When the old body becomes conscious of the manifestation of its passion in the cross, and the culmination of that passion in the death of the old body, then there is hope of the resurrection. There is then a new vascular infiltration, and the circulation is of the new order, and the body is no longer held by mortal bond."

"Lady Andoneli, do you then attach to the crucifixion of our Lord, a deeper significance than is commonly entertained?"

"You may have noticed in Revelation, where the two witnesses are mentioned as lying dead in the street of the great city, 'which spiritually is called Sodom and Egypt,' that there is also a peculiar crucifixion mentioned; for it says, 'where also our Lord was crucified.' It is plain then, that the Lord was crucified in Sodom and Egypt. It must therefore follow that such a crucifixion involves the very principle of what the cross itself implies, transmutation; and in this reference, the crossing and blending of ethnic forces embracing the absorption and unity of nationalities is signified.

"But much more than this is involved. The two witnesses there, signify the Word, and by this I mean, not the Bible, God's best exposition of himself in form of written expression, but the Word, who, as God, became flesh, that is, the Christ or anointed one, and dwelt among men. He said, 'I am one that bear witness of myself, and the Father that sent me beareth witness of me.' This I maintain includes the two witnesses, hence I say, the two witnesses signify the Word. Again, the law (Moses) who was the head of the priesthood, and the prophets, were the two witnesses; and Jesus the Lord was declared to be the fulness of these.

"The death of these witnesses, or the death of the Word, was through its descent into the body by the operation of the Holy Spirit. In this operation, God, through the Spirit, entered into the spirit of man and effected a cross (transmutation) with man's spirit. This blending of the two spiritual forces, or interblending, comprised the cross or crucifixion of God and man; and by such operation man is to be regenerated.

"The word regeneration means reproduction. This process of regeneration requires an age to consummate. You thus perceive that the real cross of the Christ, means much more than is at first observed in the symbol; his physical crucifixion in Jerusalem."

(CONTINUED.)

THE DAY OF THE LORD.

The day of the Lord is at hand, at hand. The storms roll up the sky; A nation sleeps starved on heaps of gold, All dreamers lose and rich. When the pain is sorest the child is born, And the day is darkest before the morn Of the day of the Lord at hand.

Gather you, gather you, angels of God: Chivalry, Justice, and Truth; Come, for the earth is grown coward and old; Come down and renew us here youth! Freedom, Self-sacrifice, Mercy, and Love, Haste to the battle-field, stoop from above, To the day of the Lord at hand.

Who would sit down and sigh for a lost age of gold?

When the Lord of all ages is here? True hearts will leap up at the trumpet of God, And those who can suffer can dare. Each past Age of Gold was an iron age too, And the meekest of Saints may find stern work to do In the day of the Lord at hand.

—Rev. Charles Kingsley.

Away with Cæsar's Stamp and Superscription.

We persist in the declaration, that the destruction of everything fictitious as representative of truth, must precede the reign of righteousness. Any stamp placed upon an article, giving it an apparent value which it does not intrinsically possess, is destructive of the integrity of the social fabric.

The government stamp upon gold, silver, or paper, is the stamp and superscription of Cæsar, and is the mainspring of the great scheme of systematic robbery by which the administrators of government, rob, starve, and freeze the people.

There should be no graded steps from error to truth, and from evil to good. The toleration of fallacy and evil, as steps between the people and the exercise of righteousness, when once the truth is known, is a mockery to justice.

Let there be no talk of the mediums of exchange, aside from the transpositions of the only real values demanded by want. Supply the hungry, cold, naked and shelterless, not with "promises to pay," when they have twice labored for the systematic robber of their toil; not with gold and silver for fuel; not with greenbacks for clothing; not with the cruel landlord for shelter.

The government should control all the departments of industry, regulating the supply to the actual demand or consumption, so as to create and perpetuate their equitable adjustment.

Every person capable of performing use to the community, should be provided by the general government, with the possibility of self-sustenance, and labor or the performance of use, should be met with its full reward, in the necessary supplies of all normal demands, of the commodities essential to the direct uses of the laborer.

Rings, Swords, and a Cross in the Sky.

A wonderful phenomenon was seen in the heavens on Sunday, March 2, by the people in this section. The sky was slightly hazy and the sun shone moderately bright, making the day lovely and delightful. Early in the day a circle appeared in the heavens, the center of which was the sun. The circle appeared to be formed of different colors, red, blue, and yellow being the principal ones. Within this circle the sky appeared dark as a storm-cloud, but without it was the bluest of blue skies. And now a much larger circle was seen to the northward of the first, formed of purest white, the periphery or rim of which seemed to pass directly over the face of the sun and cut through the smaller circle below its center on either side. And now appeared another wonder. On the large circle, and just outside the smaller, two mock suns, brilliant in light and beauty, were seen equidistant from the first circle. Again, below the sun, and to the east and west of it, appeared two fiery swords, having somewhat the appearance of rain-bows, from the points of which there radiated two broad belts of light, one pointing to the northwest, the other to the northeast, and crossing each other on the northern limit of the great circle described above, making a complete cross in the form of the letter X. Altogether it was a wonderful sight and was witnessed by many citizens about here.—*Garland City (Ark.) Correspondence New York Sun.*

St. John on the Tariff Question.

The Administration and Party Handled Without Gloves.

On the tariff question and its application to Kansas farmers, Mr. St. John said:

"Never in the history of this nation has farmers' tariff duties and the mortgage indebtedness been greater than they are to-day.

"Just think of it! Corn selling at 13 cents per bushel in Kansas and 53 cents in New York city. Who gets the difference of 40 cents between here and New York? Hard coal selling at \$1.50 to \$2 per ton in Pennsylvania and at \$11 here. Farmers using corn for fuel in western Kansas because it is cheaper than soft coal from our own mines. Beef cattle selling at less than actual cost of production.

"Oats 10 cents per bushel and good horses going at from \$50 to \$80, while western potatoes bring only from 8 to 20 cents per bushel where they are produced, but command 50 cents to \$1 a bushel in eastern markets.

"Can any of you see where the western farmers' protection comes in? His land is plastered with mortgages. He finds it almost impossible to pay the interest and utterly impossible to liquidate the principal. Taxes,—municipal, State and national,—never so exorbitant as at present; transportation and markets for all he has to sell, as well as for everything he has to buy, are under the control of gigantic monopolies and trusts.

"But is not his pig pen protected? Yes, if tariff means protection, then it must be admitted that the farmer's pig pen is protected. So are his plows, harrows, picks, shovels, rakes, mowers, wagons, harness, hammers, saws, augers, gimlets, food, fuel, clothing—including the buttons on his shirt—all are 'protected'; in fact, the farmer is protected to death, and he is just beginning to find it out. Whatever we have accomplished in the West has been despite this so called protection, which is nothing more nor less than legalized robbery of the many to enrich a favored few.

"But when we come to the republican party we are assured that it has given us 'all the prohibition we ever had,' and that we prohibitionists are trying to turn the government over into the hands of 'whiskey democracy.' These are republican claims. Now, what are the facts? Let us see.

"A dozen States adopted prohibition before the republican party was born. Within the past year such republican States as New Hampshire, Massachusetts, Rhode Island, Connecticut—in an open fight between the home and saloon—stood by the saloon by big majorities. Pennsylvania which gave Harrison 80,000 plurality, defeated prohibition by 189,000 majority. Iowa which gave Harrison, the anti-prohibitionist, 30,000 majority in '88, defeated the republican candidate for governor in '89, on a platform pledged to the enforcement of the prohibitory law, and elected an anti-prohibition democrat.

"President Harrison was paraded before the church people in '88 as 'a strong temperance man,' and the 'family prayers' racket was used to good advantage politically. The day before his inauguration was Sunday. Two thousand saloons were wide open in Washington city, in direct violation of law. Riotous drunkenness was seen on every hand, and yet this 'Christian president' had not a single word to utter in his inaugural address, against these outrages on morality and common decency. In his inaugural procession marched 1000 saloon-keepers. How many slave-drivers marched in the inaugural procession of Abraham Lincoln? Not one. Why? Simply because they were not in sympathy with Mr. Lincoln's party. From the inaugural ceremony, this 'Christian president' went to a big dance in the pension office, where 400 gallons of Roman punch were consumed.

"It turns out that he is not even a total abstainer. He not only drinks intoxicating liquors, but serves guests with it in the White House. We are told by the press, that at a recent great feast given by the president, five wine glasses were at each plate, and that the drinking beverage flowed freely.

"Surely history repeats itself. The Bible tells us that 'Belshazzar, the king, made a great feast to a thousand of his lords and drank wine before the thousand.' And that they drank wine and 'praised the gods of gold, and of silver, of brass, of iron, of wood and of stone.'

"Now, strike out 'Belshazzar the king,' and put, Benjamin the president, in the first verse. We insert in the second 'monopolies and trusts, pig iron and wool,' and the parallel, so far as these two verses are concerned, is complete. No act, either official or otherwise, gives us any reason to suspect that President Harrison has any desire to overthrow the liquor traffic. Vice President Morton is of a more practical turn of mind. He is only worth \$10,000,000, and of course must in some way provide a living for his family, who have a right to look to him for support. Therefore, he owns a bar of his own where the elect are supplied for 20 cents a drink. And yet the liquor from the 'Shoreham bar' will make a man just as drunk as that sold in O'Brien's saloon on the Bowery. May God hasten the day when this nation may have officials whose example, if followed by our boys, would not lead them to the use of intoxicating liquors.

"Strange as it may seem, it is nevertheless true, that in the States carried by Harrison there are two saloons in proportion to population, to one in the States carried by Cleveland, and the republican North consumes twenty-two barrels of beer to every one consumed in the democratic South. So you see there is no reason for alarm about 'turning the government over to the whiskey democracy.' Nor is there any hope whatever for prohibition from the republican party. Why right here in Kansas only a week ago, the republican league met, and notwithstanding all the agitation about resubmission it lacked the courage to speak out against it, but as usual dodged the issue. Republican resubmission clubs are being organized daily. The democrats are for resubmission straight, while the republicans propose to reach the same end by way of a constitutional convention."—*EX.*

If a man is too much for you in argument, or so much better informed than you are that you do not enjoy his conversation, call him a crank. If his conscientious devotion to principle makes you ashamed of your own loose morality, political or otherwise, just call him a crank and get even with him. It is really quite an honor to be called a crank, but the fools who use the term so freely have not yet found it out.—*San Francisco Truth.*

Rush. Rush. Rush.

That is why you never get your work finished.

To avoid all this hurry in the Spring is to start at it now, and not wait until other people have their orders in ahead of yours.

Come and get prices on

FRESCOING,
TINTING,

PAPER HANGING,
CALCIMINING,

House and Sign Painting,

Glazing,

Paper Cleaning,

Graining.

Respectfully,

A. C. NORTON,

3635 COTTAGE GROVE AVE.

THE GUIDING * STAR * PRINTING CO.,

3619 COTTAGE GROVE AVE.

FIRST-CLASS WORKMANSHIP.

We offer next week in 10,000 lots:

6 X 9 CIRCULARS
LAUNDRY LISTS
STATEMENTS
BUSINESS CARDS

50 CTS. PER 1000.

Send a postal and solicitor will call. Orders by mail promptly attended to. Cash must accompany the order.

THE
Koreshan System
OF SCIENCE

Is the exposition of the laws, forms and relations of Being. It is structured on the basis of the genuine interpretation of phenomena and form as universally expressed, this being the true index to the Character of Deity, and the relations of God and man.

The College of Life.

Is the Center for the Koreshan Cult. For Particulars address,

CYRUS,

2 & 4 College Place, Chicago.

Koreshan Astronomy.

PRICE 50 CENTS.

This pamphlet contains some of the evidence, and a few of the arguments proving the fallacy of the Copernican System of Astronomy. The criticisms herein are exceedingly disastrous to the accepted theories of vision, physics, and the structure of the cosmos.

It contains a few of the principal facts of Koreshan Astronomy, the basis of which makes the sun the center, and the earth the circumference of the universe; from which we conclude the earth is a Hollow Globe, and we are on the inside of it.

The above sent on receipt of price.

Address,

PROF. ROYAL O. SPEAR,

Guiding Star Publishing House, 3619 Cottage Grove Avenue.

Read Koreshan Literature.

Lay everything aside till Koreshan Science has been investigated. Those who seek for truth will find it through the literature of Koresh, as emanating from the publishing department of the KORESHAN SYSTEM.

The most radical subjects are ably, freely, and fearlessly discussed. All who wish to move in advance of the tidal wave of progress, may satisfy this inclination by recourse to the facilities afforded through Koreshan literature.

WOMAN'S * DEPARTMENT.

Under the Editorial Management of
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the woman's department upon the subjects of Prohibition, Enfranchisement of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—ED.

Woman's Higher Creative Function.

If there is one thing above another in which the coming woman's function must conspicuously appear, it is in self-assertion, born of superhuman integrity into which she arises through the discovery that if she is to become the mother of the gods, or of the sons of God, she must immaculately cherish the creative potency.

Man first descends through woman's weakness, and his sensual control of her powers, rights, and possibilities. He must arise through her intellectual grasp of the laws governing her procreative function and power, which, under the bondage and curse of the fall of man, have been prostituted by the masculine force, through her willing acquiescence in his senseless and sensuous indulgence.

Woman was the first to meet the Lord and acknowledge him in his resurrection from the tomb of Joseph, and woman will be the first to meet him, when at the end of the Christian age, he shall arise from Joseph's posterity as the shepherd to lead his flock.

It is the nature of woman to pour out her soul in love to the supreme object of her desire. This must always be some tangible and formate personality, objectively manifest, at least until she has entered into her eternal unity with that which she must finally compass, and which shall constitute her inner life, her indwelling Divinity.

She is now in no condition to govern her sacred functions. She is at the mercy of man through his dominance of will and legal authority. She is in bondage through the curse, and will continue this bondage till her true light arises and shines in the personality of her coming Lord, whose footsteps she now hears walking again in the garden with no uncertain tread.

She beholds the garden from which man was thrust. Before her is its wall of adamant texture and alabaster purity. Over its enclosure trails the true vine of spiritual riches, and upon this wall to pluck the ripened grape fruit, the daughters of Joseph's progeny mount in the sunshine of that intellectual grandeur which denotes the *sign* of the Son of man.

The great mission of woman lies yet before her. It cannot be entered upon until she receives her baptism from that quickening stream, flowing from the throne of God. This she must recognize as coming through her supreme and personal head, the manifest Messiah of the age now being ushered in.

We may possess a consciousness of the character of the general sphere upon which the regenerated womanhood is about to enter, but we cannot entertain more than a vague conception of the speciality of the laws of reconstruction, by which the new order of government shall be formulated through her sacred offices.

Before the true woman reaches the throne of her dominion and has power to wisely direct her steps, she must seek and find that noble light, to be seen in the visible head to which she must become supremely obedient, and to which she humbly bows her head in willing and devoted confession. In other words, she must meet her personal Lord, returned to human life through the resurrecting law, and of him must receive the baptism of regenerating fire.

Moved then by the spirit of her deliverer, whom she now knows to be her Lord, and with whom she has become conjoined, she procreates the rising kingdom. Thus the new government formulated on earth, but descending from heaven, fulfils the prayer, "Thy kingdom come; thy will be done in earth, as it is in heaven."—A. G. O. Guiding Star.

Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koresans from all parts of the world.

In this connection it may be asked: "What constitutes a Koresan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koresans in the sense of this connection.

THE MORNING COMETH.

Charlotte Murray.

"The morning cometh!" Soul-inspiring message!

Sent forth in love from heaven's far distant height,

To kindle hope in men grown faint and weary,

Those anxious watchers through the cold, dark night.

They need the hope; for long o'er earth hath rested

That awful darkness, murky with its sin,

Whilst cries most pitiful have sadly echoed:

"When will God's sunlight once again come in?"

"Faint gleams we see, and then the clouds but deepen;

The shadows gather darkly as before,

When will the everlasting doors be opened,

And Jesus be our light for evermore?"

Peace, peace, sad hearts! The morning surely cometh!

The hours fly fast, the dawn is very near,

Perchance, before ye think, those doors will open,

And Christ, the King of glory, will appear.

Yet listen! Men who wait, these words bear also

That morning of God's everlasting light

Will bring to some a darkness deep and awful,

A heart-despairing, agonizing night.

Then whilst ye wait and watch, be working also:

Give warning of that darkness drawing nigh:

Oh, tell of him whose beams are life creating,

That Sun who shineth yet in Mercy's sky.

—Herald of Life.

The Spirit of Antichrist.

"He is antichrist, that denieth the Father and the Son." "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." I. John, ii. 22. and iv. 3.

John, in these chapters, was evidently not speaking at that time, of the general denial of Jesus, by all the Jews and other people, except the few who constituted his then small and despised Church.

The beloved disciple, on whom more than on any other, fell the mantle of prophecy, was looking far into the future, beyond life-times of striving and suffering, down to a time which would bring the end and reward of their trials; to the "last day" when their Christ should come and raise them up into eternal life as he had promised. Thus he described what were to be the *sure signs* of the culmination of their hopes.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. But they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One and ye know all things." "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." "Abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as He is pure."

In the above passages, John plainly prophesies, at the end of the age; first, the coming of many antichrists or false prophets; second, the coming again of Christ to his chosen; and third, the entrance of the faithful ones, who have received the "unction from the Holy One," into their heritage as sons of God, when he says, "we shall be like Him."

And for the attainment of this end, he admonishes them to abide in the teachings and love of Jesus, and that "every man that hath this hope in him, purifieth himself."

That the times of which John prophesied, are upon us now, is evident to every contemplative mind that notes the signs of the times even superficially.

The antichrists, the prophetic fore-runners of the culmination of the age, are here, almost without number. They are here in every phase, from the many false christs who by their own claims deny the true Christ (in his second coming,) down to the countless atheists and infidels, who deny that there is any Christ or God.

The true Christ is here also: and one of the strongest evidences that He is here, is the appearance, in the last several years, of so many false ones. The eternal laws of evolution and involution that bring the world its Messiahs, in their appointed times, also bring the false christs. It was so at the time of the coming of Jesus, and of every other messiah, and it is so at the present time.

John even tells us whence these antichrists come. He says, (speaking to those who had received the baptism of the Holy Spirit, and constituted the Church,) "They went out from us." That is, they went out from the Church. While it is true that every phase of antichrist, in this age, is an outgrowth of the workings of the Christian church; the most marked of its phases, namely, the false christs, more especially result from the *early* Church.

When the spirit of Christ, which was the Christ-seed or the spirit of regeneration, entered into the disciples and thence into the Church, it was received into the minds of men yet in their sins: men having in them good and evil spirits. Not only were all the good spirits, (the ascending element) in them baptized into the hope and idea of becoming christs or sons of God, but their evil spirits (the descending element) were also baptized, tho' not in the same degree, because they had not the intense desire or attraction for it that had the good spirits.

"Every man that hath this hope in him purifieth himself," and so every true disciple during the past eighteen hundred years, has through his repeated death and re-embodiment been purifying himself by eliminating these descending spirits.

This cast-off part, these evil spirits, who, as John says, "went out from us," have also come down through re-embodiment, and they still retain infolded in their minds somewhat of the idea and desire (tho' warped by their evils and fallacies) of becoming christs, which they derived through the baptism of Jesus.

And now, when the time has come for the Christ to appear again, and the true sons of regeneration are seeking him and making preparation, (by the reception and application of his doctrine) for the final sacrifice, whereby they will come into their inheritance as christs or sons of God; these cast off spirits, the eliminations of the true christs, who, like wind-falls drop before the perfect fruit, waken into the belief that they are christs, before the real matured christs are manifest. But each claimant, instead of thinking himself *one* of the sons of God, considers himself *the* Christ, in his second coming.

Among the many claimants, one is the true Messiah. But how are we to know him from the false? John says "try all spirits, whether they are of God." But this seems rather indefinite when we attempt to put in practice this test for these most delusive and self-deluded of all antichrists, for they do not deny the Father and the Son, except in some body else.

The only way to discriminate between the true and the false, is to understand the mission and work of a messiah. A messiah, as the one sent of God, always embodies, first, certain knowledge and power, (according to the degree or age he represents,) and second, he culminates his mission by making of himself a sacrifice to his work. In other words he theocrasises himself, that he may baptize his church by his spirit.

The many self-styled christs of today, claim that they have come, or are coming into the power and authority of Jesus Christ. Some are men of learning and talent, which if found upon the *truth* would make them truly great. But, with all their learning, not one of them seems to grasp the central idea of messiahship, that of theocrasis, without which, their preaching will come to naught. Their idea of the mission of Christ seems to

be, mainly, to establish their claims, and ultimately to come to rule the world in the power and glory of Christ, according to their conception of such majesty.

That they have an impulse in the direction of authority and have not also the impulse to sacrifice, is proof that they are making false claims; and also is evidence that "they went out from us, but were not of us."

The promise of power and glory, made to the disciples, was naturally the most attractive part of the Christ-life to the natural man, and in the baptism would be the *only* attractive part to the evil spirits in the disciples, and this is the part that they have clung to and which they now show forth in their partial awakening.

The true understanding of what constitutes a genuine messiah they have not, hence they cannot fill that sacred office.

The world at large knows not what to demand or expect of a messiah, so it will not recognize Christ when He comes.

The true Christ will expect to make a complete sacrifice of himself in all that pertains to this human life, even to the sacrifice of his body, before he can come into the power and glory of his kingdom in the earth: and his disciples expect to do the same before they can attain to the Christ-life, and enter into the glory of the Lord.

The second degree of antichrist, includes the atheists, infidels, materialists, agnostics, Christian scientists, spiritualists, and very many of the people of the Christian Churches. They are the product of the teachings of the Christian Church, after she began to decline from the true faith and doctrines. They come as the result of the Church doctrine, that they must die; but that if they believe in Christ they will go direct to heaven to Him. They experienced the death, but find no heaven or Savior, and they return to earth through re-embodiment or through spiritual communication, with their religious ideas reversed, and they are atheists, or agnostics, or materialists, or some phase of antichrist. They also "went out" from the Church through the detection of its falsification.

Another phase of antichrist is the manifestation of spiritual materialization. They are a similar denial of Christ in the spiritual realm, to that of the false christs in the natural, and they are from the same original source.

They also "went out from us," but they took an idea that the false christs did not infold, that of having an immortal body that could be materialized at will.

Now at the end of the age they find themselves in the spirit world, still lacking the body which so much covet; but because it is the *end* of the age, and the time is rapidly approaching when the regenerated ones will put on their immortal bodies, these spirits are stirred by their increased desire to come into the flesh; and they are enabled, (by the present heaping up of desire on the part of those in the state of regeneration, for the new immortal structures,) to grasp so much of such desire (thought substance) as they can condense into their materialization. This is a sort of counterfeit of the real immortal body, and though they can retain it but a few minutes, it is their hope and belief that the time is soon coming when they will be able to materialize a body that they can retain without any trouble or sacrifice.

When the "great and dreadful day of the Lord" comes, it probably will not be very elating or consoling to these false christs, especially to men of as much *apparent* knowledge and depth of mind as Arthur Merton George Schweinfurth, T. L. Harris, H. E. Butler, Michael H. Hare, Dr. Van Swartwout, and many others, to learn that the *fragments* of divine impulse which now stir them, and from which they judge themselves to be possessed of the supreme knowledge and authority of the Christ, are the unfolding in them of the eliminated, evil and descending spirits from Peter, Paul, John, James, Andrew, Luke, Mary, Elizabeth, Salome, Dorcas, and hundreds of other disciples of the early church, who are now on the eve of experiencing "what manner of love the Father hath bestowed upon" them, by giving them the *fulness* of His divine knowledge and divine life, making them Christs indeed.

This is a lesson that these self-deluded counterfeits will have to learn when they present themselves on the Judgment Day and find that they cannot pass.

But, as no spark of the divine is ever lost, there is a little consolation in their having even one throb of the divine impulse in them; for in the processes of hundreds of ages, it will augment until it will finally bring them into the perfect sonship.—A. M. M.

ON WHICH SIDE?

"How long halt ye between two opinions? If the Lord be God, follow him: but if Baal then follow him."

Good and Evil, Truth and Fallacy, are ever in conflict, and the conflict waxes hotter, and the forces of each are gathering for the final effort which shall result in the establishment of God's supremacy in this world. Which side are you on? Unfurl your colors and stand by your leaders. Strip off your disguises. Act no longer the part of a spy, or of a camp squire following the army for pelf while keeping out of harm's way. Stand by your colors, and give *all* your service, be it much or little, to him to whom it is due. None are so weak that they have no influence. Carry all your strength to the side you espouse and let truth and falsehood have a square stand-up fight to the finish.—A.

Injustice of our Tax System.

A recent writer in New Thought says:—"The poor man, placed as he is, by his natural conditions and surroundings, may be obliged to consume more of the dutiable articles in a year than his rich neighbor, and if he consumes more he pays a greater tax."

This affords us a text, if it were in our line, for quite a sermon. The poor man pays nearly all the tariff. The poor man who in any State between Illinois and California sells his corn, oats and potatoes for not over fifteen cents a bushel, pays five dollars per bushel for rice. He pays about seventy-six per cent. more for his sugar than others would gladly furnish it for, if they were permitted to do so. For woolen goods he pays a tariff of one hundred and twenty-eight per cent., all to please a few mutton-heads—dupes of combines; on window glass he pays sixty-six to one hundred and thirty-one per cent.

Now how is it with the rich? The duties on works of art are thirty per cent., on feathers twenty-five per cent., on furs twenty per cent., on gold and silver jewelry twenty-five per cent., and on diamonds and precious stones ten per cent.

A few such items as the above show all too plainly who pay taxes.—Free Thought.

"That process of chemical elaboration, by which a drop of water is formed from the union of two equivalents of hydrogen and one of oxygen, may be taken as a very simple illustration of cerebro-cellular respiration. The hydrogen and oxygen unite by the introduction of force, through the destruction of both the atoms of hydrogen and oxygen by intense and invisible flame, which converts the two gases into water. Not only is some kind of force required to destroy the gases as such, but a new force is generated at the same time and as part of the process of transformation.

To state it differently, where hydrogen and oxygen unite to form or produce (elaborate) water, the process of combustion or burning which destroys the atoms of the two gases, creates or elaborates at the same time a spirit or force which escapes; in fact a number of forces, as light, heat, electricity, magnetism, etc. A corresponding process takes place in the cellular respiration above considered. The fluids elaborated flow down along the course of the fibre, and the more subtle forces pass out to formate the *aura* of the personality. This aura is not merely the spiritual man, but the compound of the spirit and the angel, neither of which are perfect so long as the body remains in the mortal state.

The corruptible dissolution of the body, or what is commonly denominated death, is not to be the final process of its disposal. Man will attain to an incorruptible dissolution, whereby the material and organic structure will be converted or transformed to the spiritual state and sphere, leaving nothing behind to pass to corruption.

The real and completed human structure, the astral man, is the one in whom the mind has attained to absolute supremacy over every atom of matter comprising the formate being; and the body itself, through the mind's supremacy, is transitional to spirit, and re-transformable to matter at the pleasure of the individual."—Cyrus, in *Vital Metamorphosis or Law of Healing*.

CORRESPONDENCE.

KALAMAZOO, MICH., MARCH, 21. 1890.—CYRUS:—Will you give as full a statement in THE FLAMING SWORD as space will permit, of the meaning of the term *sign* as connected with constellations. What is the *sign*, and where? As the constellations change position, why not the *sign*?

What is the mental or spiritual spectrum? Yours Truly, G. T.

See first page for reply.

The Vermont authorities have got out a map of the State showing its deserted farms. Some townships show as many as 10,000 acres of farm lands with good buildings, which can be bought for from \$8 to \$10 per acre. The worst exhibit of all this is by Windham county, fourteen townships of which are designated as abandoned.—Defender, Arlington, Neb.

Before the North attempted to force negro suffrage upon the South by an illegal bayonet ballot, they should have considered well the following words of wisdom uttered by their acknowledged leader, Mr. Lincoln: "What I most desire would be the separation of the white and black races. There is a physical difference between them, which, I believe, will forever forbid the two races living together on terms of social or political equality, and inasmuch as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the white race. I have never seen, to my knowledge, a man, woman or child who was in favor of producing a perfect equality, social and political, between negroes and white men."—Waco Plain Dealer.

The equality of the *new* black race, with the white, can only come in the free opportunity of the black, to acquire that equality through his power of demonstration.

Give him opportunity and sustain him in his effort to advance.

Let him show himself the peer of his fortunate neighbor, if he can, who should then yield gracefully to his achievement. This is all the black race asks, and this he has a right to demand.

"Pa," said a lad to his father, "I have often read of people poor but honest; why don't they sometimes say rich but honest?" "Tut, tut, my son, nobody would believe them," answered the father.—Liverpool Post.

The man who sees a wrong, and dare not, or will not, oppose it, is a fit instrument to perpetrate another and a greater wrong.—Fair Play.

ADVERTISING DEPARTMENT.

H. D. SILVERFRIEND, General Manager and Solicitor

All communications for this department must be addressed, H. D. SILVERFRIEND, 3619 Cottage Grove Ave.

FARM FOR SALE.

A good Nebraska farm for sale at a bargain. Improved.

Soil and climate unsurpassed. For particulars inquire at this office, or address:

A. W. Graham,
No. 2. College Place, Chicago, Ill.

Prevent Boiler Explosions.

Safety.—Guard against boiler explosions.

This is a simple and safe prevention of accidents arising from the generation of levie force, in boilers.

Address. GUIDING STAR PUB. CO.,
3619 Cottage Grove Ave.,
CHICAGO.

We send free to any address a sample copy of the FLAMING SWORD.

We will make a liberal discount to Clubs.

The College of Life, Church Triumphant and Society Arch-Triumphant; the three departments of the KORESHAN SYSTEM, have their central office at No. 2 and 4 College Place, Cor. Cottage Grove Ave.

The Church Triumphant or Assembly of the Covenant, holds its Sunday services at 7.30 P. M. every Sunday evening, at the parlors of the College No. 2 College Place. These services are public and a general invitation is extended.

Christian Socialism Not Communism(?)

Several correspondents have objected to our statement in the January DAWN, that Christian Socialism was not Communism, and especially to the verses we quoted as defining a Communist. Several have asked us, too, if Christ was not a Communist; if the opening chapters of Acts do not teach Christian Communism. It of course all depends upon what you mean by the word "Communism." We used it in its strict ordinary sense, of "having all things common"—common homes, common property, common personal effects, common everything. In this Christian Socialists do not believe, and do not believe that it is taught in the Bible. The earliest Christians certainly believed in private homes and the sanctity of the family. If by Communism, however, you mean local Socialism or Democratic State Socialism, if you make it synonymous with Socialism, of course Christian Socialists believe in Christian Communism. We have defined our meaning in republishing our article in tract form, and have also left out the verses. We do not believe in the idler receiving the same reward as the hard worker. "If any man will not work, neither should he eat." Therefore we quoted the verse. We do, however, believe, with Ruskin and many others, in all workmen, good and bad, receiving the same material reward, giving honor and position to the best, but doing away eventually at least, with competition for mere money. We therefore have omitted the verses, as they seem to have been misunderstood.—The Dawn.

We discover in the above editorial, taken from the Dawn, what we have for some time suspected to be true, and now have confirmation of; namely, that the "Christian Socialism" of the present "reform" movement advocated by the Dawn, is not Christian Communism; but we were not prepared for the bold and undisguised statement that the Christ did not teach communism, and that the primitive church of the Christian dispensation did not hold "all things common," and did not, when molded by the Holy Spirit into one heart and one soul, sell all their possessions and lay the price of them at the apostles' feet, and thereafter, till they were scattered by the fires of persecution, hold all things common, and receive from the common treasury, every man according to his need. The Christ himself, and his apostles, set the example before his theocrasy, for they had one "bag," one common treasury, and a thief carried it and drew the strings; but Jesus knew whom he had chosen, for he said, "Have not I chosen you twelve and one of you is a devil?" That same devilish spirit that dwelt in Judas has come down to this generation, amplified and multiplied through the law of re-incarnation, and still holds his grip on the strings of the money-bags, and forces every one that he can to pay tribute to his diabolical genius and his power, to such an extent that governments and rulers bend their knees unto him; and when a system of doctrine and life based upon the teaching and example of Jesus of Nazareth, is set in motion, and men and women whose hearts are touched by the fire of Divine Love, give of their possessions to those who come together in Christian fellowship, and labor together with them as best they may for the common good and for the extension of a genuine Christian Brotherhood, the cry goes up from those that hold the money-bags, "Why was not this money bestowed upon relatives, or given to the poor or bequeathed to almshouses, hospitals, churches, or missionary societies?" "Why was not this ointment sold for three hundred pence and given to the poor?" (see John, xii. 4, 5, 6.)

Is it because they care for the poor? No, but because they are thieves and carry the bag. They know instinctively but unthinkingly, that the aggregation of men and women in the spirit of Jesus Christ will destroy the trade of the money changers and them which sell doves. The entire commercial business of the world to-day is in direct antagonism to the teachings and example of Jesus. We would say to the Dawn, haul down your flag of Christian Socialism and run up one with Socialism "pure and simple," with no fallacious prefix to deceive men and women who are looking for the "true light" to come.

The Dawn says, "We used it," Communism, "in its strict ordinary sense, of 'having all things common,' common homes, common property, common personal effects, common everything. In this Christian Socialists do not believe, and do not believe that it is taught in the Bible."

Koreshans believe in Christian Socialism; and what is more, they believe in Christian Communism, which is true Socialism, and what is still more to the purpose, they intend to practice it, and to indoctrinate the world into the same spirit and life, and thereby establish the Divine

Kingdom which Jesus taught should be set up in the end of the Christian Age or World. We can not understand how "Christian" Socialists can deny that Jesus taught and practiced communism of life and goods, and that his precept and example were both confirmed by the Holy Spirit when it fell upon the little Church at Pentecost and made "the multitude of them that believed" of "one heart and of one soul," so that none of them said "that ought of the things which he possessed was his own, but they had all things common," unless they in the depths of their heart deny the truth of the biblical statement. "Neither was there any among them that lacked, for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." How can the Dawn, unless it denies the truth and authority of the Bible, declare that true Christian Socialism is not Communism; that it does not mean "having all things common,—common homes, common property, common personal effects, common everything," in the face of the following statements of the Scriptures? "Then they that gladly received his word were baptized; * * * and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers; * * * and all that believed were together, and had all things common; and sold their possessions and goods and parted them to all" (all "that gladly received his word and were baptized;" all who came into "the apostles' doctrine and fellowship;" "as every man had need." (Acts, ii. and iv.) This condition was not designed to be lasting at that time. The establishment of the Divine Kingdom did not and could not take place at that time, except in type or figure. Jesus never taught that his Kingdom should come till the end of the age, or the harvest time of the dispensation. That was the seed-time of the New Kingdom, the planting time of its germinal beginnings, which should unfold to remain, at the end of the world or age. He prophesied that he should come again at the end of the age, and bring with him from the hells, his people into whom he, in his quickening and saving degree, descended; for, "verily I say unto you, that ye which have followed me, in the regeneration," (reproduction,) "when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The Christian Socialism inaugurated by the power of the Spirit nearly nineteen centuries ago, was a genuine Christian communism, but it came only as the Seed of the Divine Brotherhood which should be manifest at the end of the world or age when the harvest should come, and it could not then abide, for, "that which thou sowest is not quickened except it die," therefore the seed of the New Dispensation, the Christ of God, had to fall into the ground,—the primitive Church,—and die, before it could reproduce the sons of God at the harvest-time of the world, who should establish the Divine Kingdom, and bring in everlasting righteousness.

In this Kingdom there will be no idlers nor any drudges, as the Socialists expect to find in theirs, for those who love their neighbors as themselves, who in honor prefer another, who keep the "new commandment" of Jesus,—“A new commandment I give unto you that ye love one another,”—will not shirk nor defraud, nor eat the bread of idleness. Each will fill the office for which he is created, and that with free-will and delight.

"Fear not little flock it is my Father's good pleasure to give you the Kingdom."—A.

The land owners of America ought to be the aristocracy of America; they are rapidly becoming its paupers. Five hundred farms surrounding one town in South Dakota have passed by mortgage foreclosure into the hands of tenants. The New England states are importing foreigners to occupy the deserted farms, once the homes of the bold yeomanry who started the American revolution in 1776.—Ignatius Donnelly.

Heaven and earth shall pass away; but my words shall not pass away.

THE NINETY AND NINE.

"There are ninety and nine who live and die
In want and hunger and cold,
That one may live in luxury.
And be wrapped in its silken fold:
The ninety and nine in hovels bare,
The one in a palace with riches rare.
"They toil in the fields, the ninety and nine,
For the fruits of our mother earth;
They dig and delve in the dusky mine,
And bring her hidden treasures forth:
And the wealth released by their sturdy blows
To the hands of one forever flows.
"From the sweat of their brows the desert blooms,
And before them the forest falls;
Their labor has builded humble homes,
And cities with lofty halls:
And the one owns cities, and houses, and lands,
And ninety and nine have empty hands.
And the night so dreary, and dark and long,
At last the morning shall bring,
And over the land the victor's song
Of the ninety and nine shall ring,
And echo afar from zone to zone:
Rejoice! for labor shall have its own!"
MRS. R. S. SMITH.

Christ vs. Popular Christianity
—A Reform Quest.

See Matt. xii. 10, 11, 12. "Is it lawful to heal on the Sabbath? What man, if his sheep fall into a pit on the Sabbath, will not lift it out? How much then is a man better than a sheep? Wherefore is it lawful to do well on the Sabbath." Query; if Christ lived now would he license all the (rum) pits on shares and then close all his churches against Bible prohibition? At a low estimate Christian America spends every year fifteen hundred million dollars for whiskey and tobacco. This makes in the almost 25 years since the war, thirty-seven thousand million dollars; I think over fifteen times the present national debt, and over half the entire present wealth of the nation! What have we got to show for this tremendous outlay? What but hard times, national protection to ring-rule, demoralization, debauchery, sickness, debt and taxes?

Yet everybody wants reform. Why then do we not get it? Reform is unpopular. Reform has not yet got full possession of our souls and meetings. Poverty does not pinch and humble us quite enough. We will not live, meet, pray and pay, work and vote for reform. We will keep on living, praying, paying, meeting, working for dear old popular anti-reform churches, orders, parties, sets, circles, habits, customs, fashions, feasts, festivals, books and newspapers. Everybody, everything naturally follows the church lead or pattern. Full of the present giddy, anti-reform whirl we have no time, money or strength left for poor, waiting, starving reform. Starving reform; are we not also starving our own poor souls, families and purses? Take for instance the prohibition reform, now 46 years old. Prohibition I believe the best reform cause, before the noblest reform people, in the best reform age the world ever saw. No argument ever stood against prohibition any more than against total abstinence. With a fair canvass I believe not less than three-fourths of our sixty millions are for total abstinence and prohibition straight. Yet at the last national election, Nov. 6, '88 out of nearly eleven and a half million votes, prohibition reform got less than 250,000! Why such a small vote? I am forced to believe that the hitherto management and leaders of the Prohibition party, such that the American people can have no confidence in them. Why? Briefly, practically speaking they have conspired with the pro-license religious leaders of America to shut God's holy spirit of Bible prohibition reform out of God's churches and Sabbaths, the God-appointed home of every true moral reform. Therefore, before God, I must believe the present Prohibition party leaders most responsible for the existing unnatural, dangerous church-saloon combine against Bible prohibition and its inevitable concomitant, national prohibition reform.

God's church, I believe, is to convert the world, not the world the church. To Christian Abolition, America nobly responded; to Godless infidel prohibition, Americans feel they ought not to respond, and I for one cannot blame them. Church and State are of God and always were, and always will be as indissolubly united as soul and body in the living person. A union of sect and State is what we all want to oppose; for example, the present union of sectarian pro-license religion with pro-license partisan politics. God's anti-sin Bible truth in our churches will speedily give us all needed political reform. True religion in religion's place, the church, will soon bring governmental reform throughout the State. Reader, will you continue to support Anti-christ in the church? If you do, I believe it is good bye to all your outside reform hopes and efforts. Reform in your soul will make you first a reformer in church. "He that is ashamed of me" (embodied in all true reform) "of him will I be ashamed before my Father and the holy angels."—W. C. T. U. Bamer.

According to Geo. P. Rowell & Co's American Newspaper Directory for 1890, Illinois is now the second State in the Union in the number of newspapers printed, having 1809 while Pennsylvania has but 1281. New York has 1778.

The New Testament Christians.

"They affirmed that the whole of their guilt or error, was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ, as to some god, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft, or adultery; never to falsify their word, nor deny a trust when they should be called upon to give it up; after which it was their custom to separate, and then re-assemble to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your orders, I forbade the meeting of any assemblies.

After receiving this account, I judged it so much the more necessary to endeavor to extort the real truth, by putting two female slaves to the torture who were said to administer in their religious functions: but I could discover nothing more than an absurd and excessive superstition. I thought proper, therefore, to adjourn all further proceedings in this affair, in order to consult with you. For it appears to be a matter highly worthy of your consideration, more especially as great numbers must be involved in the danger of these persecutions, this inquiry having already extended, and being still likely to extend, to persons of all ranks and ages, and even of both sexes. For this contagious superstition is not confined to the cities only, but has spread its infection among the country villages.

Nevertheless, it still seems possible to remedy this evil and restrain its progress. The temples, at least, which were almost deserted, begin now to be frequented; and the sacred solemnities, after a long intermission, are again revived; while there is a general demand for the victims, which for some time past, have met with but few purchasers. From hence it is easy to imagine what numbers might be reclaimed from this error, if a pardon were granted to those who repent." (Pliny's letter to Trajan.)

The younger Pliny, under the Emperor Trajan, was governor of Bithynia, a remote province of the Roman Empire, about A. D. 103.

In its extreme zeal to maintain public order, the Roman government, especially of the provinces, was very jealous of any public assemblages for any purpose whatever, lest they conceal some seditious or treasonable intent.

The fact that the Christians avoided the sacrifices of the established worship, and held weekly assemblages for worship, which, from the nature of their worship the heathen did not do, was enough to arouse government suspicion and challenge investigation. The jealousy and ill will of the heathen, at seeing their altars forsaken and their worship neglected, readily stirred up persecution.

Please notice the most valuable, because unintentional, testimony of this highest of authorities, to several important points. The very rapid progress of Christianity during the first few years of its promulgation. According to Irenaeus, as quoted by the Greek historian, Eusebius, the Apostle John was still living as bishop of Ephesus, in the time when this letter was written to Trajan.

In this brief time—scarcely more than one generation from the translation—in this distant province, the heathen worship had been deserted and their temples abandoned; and all this was the effect, as certain people who call themselves apostles, people who do not know, would have us believe, of the life, teachings, and exit from earth, of a man of another, and despised and hated race, who never had any existence at all, and yet who was said to have lived barely a generation before.

Not only John, but multitudes of the younger people who had lived in the time of Christ and the apostles, must have been only in the prime of life at the time this letter was written, and, doubtless, many eye-witnesses of all the principal events of New Testament history, were then living in Bithynia.

His severe measures had caused the "sacred solemnities, after long intermission," to be revived. Notice how, even after listening to the calumnies and false accusations of their jealous, heathen enemies, and having made examination even by torture, he testifies to the blamelessness of their lives.

In view of such unimpeachable testimony, and there is plenty more of it, Is it reasonable to accept the views of our agnostic friends?—O. F. L.

We Have on Hand

A FEW BACK NUMBERS OF THE

Guiding Star,

1887, 1888 and a few of 1889, which we will bind into one volume and sell for

\$10. EACH.

It is worth ten times the price. No other work so valuable. Every advanced inquirer should possess one.

Address,

GUIDING STAR PUBLISHING HOUSE.

ORDWAY & WALLACE,

COMMISSION MERCHANTS,

JOBBER AND SHIPPERS IN FOREIGN AND DOMESTIC

FRUITS, NUTS,

PRODUCE, ETC.,

125 South Water Street, * CHICAGO, ILL.

SOMETHING NEW!

—THE PROPRIETORS OF THE—

LINCOLN * BUSINESS * COLLEGE * AND * INSTITUTE

—OF—

Penmanship, Short-Hand, Type-Writing and Telegraphy

Have issued a work on BOOK-KEEPING, for Self-Instruction, Public and Private Schools and Academies and Business Colleges. It is highly recommended by prominent educators throughout the land.

Address for particulars,

F. F. ROOSE, publisher Western Workman,

Lincoln, Neb.

CLUB RATES

—OF—

THE * FLAMING * SWORD.

PRICE \$1.50 PER YEAR IN ADVANCE.

For	New Subscribers	a copy of the FLAMING SWORD for one year.
" 10 "	"	\$ 8.00 premium.
" 20 "	"	7.50 "
" 30 "	"	18.50 "
" 50 "	"	20.00 "
" 100 "	"	50.00 "

To obtain these premiums the Club must be complete when the names are forwarded, and the money accompany the order.

KORESHAN LITERATURE.

The following books and pamphlets on Koreshan Topics may be obtained at the Office of the FLAMING SWORD:

Re-Incarnation, or the Resurrection of the Dead.

By CYRUS, Price 15 cts.

Emanuel Swedenborg; His Mission.

By CYRUS, Price 15 cts.

The Identification of Israel.

By A. W. K. ANDREWS, M. D., Price 15 cts.

National Suicide and its Prevention.

By PROF. O. F. L'AMOREAUX, (Lumry,) Price, Cloth \$1.00. Paper 50 cts.

Koresh, the Central Sun of Being.

By PROF. ROYAL O. SPEAR, Price 25 cts.

Koreshan Astronomy.

The "Hollow Globe" Theory a fact demonstrated.

By PROF. ROYAL O. SPEAR, Price 50 cts.

The Entire Series, in paper, sent for \$1.25.

A large discount on the list price will be made to those wishing to purchase for sale or for distribution.

Address, CYRUS,

Office of the FLAMING SWORD,

3619 Cottage Grove Avenue, CHICAGO.